Dr. GLASSE's

SERMON

PREACHED IN THE CHAPEL

OF THE

MAGDALEN-HOSPITAL,

On THURSDAY, MAY 1, 1777.

A

SERMON

PREACHED IN THE CHAPEL

OF THE

MAGDALEN-HOSPITAL,

BEFORE THE RIGHT HONOURABLE

FRANCIS, EARL OF HERTFORD, &c.

PRESIDENT;

THE VICE-PRESIDENTS, TREASURER,

AND GOVERNORS, &c.

On THURSDAY, MAY 1, 1777.

AND PRINTED AT THEIR REQUEST.

BY THE REVEREND

SAMUEL GLASSE, D. D. F. R. S.

AND CHAPLAIN IN ORDINARY TO HIS MAJESTY.

LONDON:

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MDCCLXXVII.

At the Annual Meeting of the Governors of the Magdalen-Hoſpital, *holden at* Merchant-Taylors Hall, *the* 1ſt *Day of* May, 1777.

RESOLVED,

THAT the Thanks of this Court be returned to the Rev. Dr. GLASSE, for his excellent Sermon preached this Day before the Preſident, Vice-Preſidents, Treaſurer, and Governors of this Charity, at the Chapel of this Hoſpital, and that he be deſired to cauſe the ſame to be printed and publiſhed.

By Order of the Court,

A. WINTERBOTTOM, *Secretary.*

TO

The RIGHT HONOURABLE

FRANCIS,

EARL OF HERTFORD,

PRESIDENT;

The RIGHT HONOURABLE ROBERT LORD ROMNEY,

The RIGHT HONOURABLE HUGH EARL PERCY,

ROBERT DINGLEY, ESQ.

RICHARD BECHER, ESQ.

NATHANIEL CASTLETON, ESQ.

JOHN BARKER, ESQ.

VICE-PRESIDENTS;

MICHAEL JAMES, ESQ.

TREASURER;

To the Reſt of the GOVERNORS,

AND

SUBSCRIBERS

TO THE

MAGDALEN-HOSPITAL,

THIS

SERMON

preached and publiſhed at their REQUEST,

IS, WITH ALL RESPECT, DEDICATED

By their moſt faithful humble Servant,

May 15, 1777.

SAMUEL GLASSE.

A

SERMON.

ST. JOHN, CHAP. VIII. VER. 11.

——GO, AND SIN NO MORE.

THUS ſpake the gracious Redeemer of the World, when called upon to give Judgment in the Caſe of a very notorious Delinquent. *We ſaw*, ſaid his enſnaring Adverſaries, *we ſaw this Woman in the very Commiſſion of Adultery: Now Moſes in the Law commanded us, that ſuch* Tranſgreſſors *ſhould be ſtoned; but what ſayeſt thou? This they ſaid, tempting Him; that they might have to accuſe Him*, either of Contempt of the Jewiſh Law, in not confirming the Sentence already paſſed on ſuch Offenders; or of unwarranted Interference in condemning her.

But how vain are the Efforts of human Subtlety, when oppoſed by the Wiſdom of God, *the* * *Diſcerner of the Thoughts and Intents of the Heart? Let him*, ſaith our Lord, *that is* † *without Sin among you*, begin to execute the Sentence of the Law. But where ſhould a Miniſter of Juſtice ſo qualified be found? They all retired, ſelf-convicted and condemned; and left the Woman to the Reproaches of her own Conſcience, and to the Compaſſion of Him, who would not judicially condemn, what His infinite Purity could not but abhor: We cannot hear without Aſtoniſhment, ſo gracious an Addreſs to a Sinner under ſuch Circumſtances of Guilt and fearful Apprehenſion: *Woman, where are thoſe thine Accuſers? Hath no Man condemned thee? Neither do I condemn thee:* Great as thy Sin is, and offenſive as thy Impurity muſt needs be in the Sight of Him before whom thou ſtandeſt, expoſed as thou juſtly art to the Thunder of mine Indignation, thou ſhalt experience to thy preſent Comfort, and, if it is not thine own Fault, to thy future Happineſs and Salvation, that *the Son of Man is not come to deſtroy Men's Lives but to ſave them: Go, and Sin no more.*

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* Heb. iv. 12.

† It hath been thought by ſome, that our Bleſſed Lord, by this Appeal to the Conſciences of the Scribes and Phariſees, meant to convict every one of them of having tranſgreſſed in a *ſimilar* Way; founding their Opinion of this Paſſage, probably, on the Appellation elſewhere given them of an evil and *adulterous* Generation; by which is meant a People that apoſtatized from the Faith of their Father *Abraham*, and forſook the true Worſhip of God. But, their *Hypocriſy* ſeems to be the Sin, which our Saviour hath principally in his View; who being infamous in their own Conduct, were ſo ſevere Judges in the Caſe of others.

How

How far the excellent Inſtitution for which I am an Advocate this Day hath adopted the Sentiments before us, and how far it emulates the Conduct of Him, whoſe peculiar Characteriſtick is Mercy, it is needleſs to point out to Perſons by whom the Purpoſes, Effects and Benefits of it have been ſo thoroughly conſidered, and ſo frequently and happily experienced. But it may be of Uſe, for the Satisfaction of ſuch as have either imbibed unfavourable Sentiments of its Utility, or are not ſufficiently acquainted with its Proceedings, to obſerve, that it has *all* the Properties of an uſeful and moſt beneficial Eſtabliſhment.

THIS it ſhall be my Endeavour to prove under the following Propoſitions:

1ſt, THAT the Merit of every charitable Inſtitution riſes in Proportion to the Degrees of Wretchedneſs which it undertakes to relieve, and to the Meaſure of Good which it is calculated to convey.

2dly, THAT thoſe Inſtitutions are founded in the trueſt Wiſdom and the ſoundeſt Policy, wherein Reſpect is had, not merely to the Relief of bodily Neceſſities, but more eſpecially to the Reformation of the Heart and Conduct.

FROM which it will follow, that the Object of our preſent Attention has every poſſible Claim to Your liberal Encouragement and Support.

HOWEVER pleaſing might be the Taſk to enlarge on the reſpective Merits of our ſeveral charitable Eſtabliſhments, ſuch a comparative View would rather be eſteemed invidious than uſeful: To raiſe the Reputation of one, by depreciating another, would probably tend to the Diſadvantage of both. This, therefore,

therefore, ſhould make no Part of our Deſign, when any particular Mode of doing Good demands our immediate Recommendation. Yet may we be permitted, as Occaſion ſhall be given us, impartially to ſet forth the Object, the End, and the beneficial Tendency of each; and leave it on the Minds of others to form their Opinions, as Truth and Reaſon ſhall direct. It is the Glory of this Country, that ſuch a Variety of Relief is offered to that Variety of Diſtreſs which is incident to human Frailty, that an ample Field is opened for examining the Pretenſions of many uſeful Societies, and aſſigning the Praiſes which are juſtly due to each of them in particular.

THE ſame Spirit of Benevolence which ſuggeſted the Deſigns of Charity, will alſo ſuggeſt the Means of conducting them in the moſt beneficial Manner: No Man, nor any Body of Men who really wiſh to do Good, can be indifferent about the Means of extending that Good as far as it is poſſible: Yet, happily enough for Mankind, different Perſons have yielded to different Impreſſions, in Favour of one Method preferably to another. Hence that Diverſity of excellent Inſtitutions; many of which can boaſt, (and this highly-favoured one among the reſt) that *Kings* have been their *Nurſing-Fathers*, and *Queens* their *Nurſing-Mothers*: Foſtered by ſuch Care, and enriched with proportionable Endowments, they have grown up to Maturity; ſo as to leave no Room for any Species of Diſtreſs to complain, that a Remedy is not provided for her Sorrows. By ſuch enlarged Munificence is the Nation, to which we belong, diſtinguiſhed in this Reſpect as the happieſt and moſt honourable upon Earth: But Perfection is not incident to any Work of Man; much leſs does inſtantaneous

Excellence

Excellence belong to it. That Heaven-born Grace of Charity, amiable in her firſt Appearance, hath continually been receiving freſh Additions of Majeſty and Beauty. New Inſtitutions have been added to the former ones; and old ones have been much enlarged and improved: The Foundations of ancient Eſtabliſhments have been widened, and the Superſtructure hath been raiſed, ſo as to command the Attention, and even to excite the Admiration, of our Countrymen and of Strangers.

Among thoſe of later Date, that which provides for the moſt abandoned of our Youth, and renders them eminently ſerviceable to a * maritime and commercial State, that which affords an *Aſylum* for the moſt defenceleſs Part of the human Race; and this for the Reception of penitent Proſtitutes, are ſuch as do the higheſt Honour to our Policy, and Humanity and Piety.

It is needleſs to enumerate the ſeveral Methods which Charity hath adopted to diſpenſe her Bleſſings to the Helpleſs and Afflicted of every Denomination: Her Gates are opened Day and Night: She meets Diſtreſs, with the moſt friendly Aſpect, in every Quarter of this great Metropolis: Her Miniſters are the generous and opulent of every Rank: And the Succour of the Needy, the Recovery of the Sick, the uſeful Employment of the Idle, and the Correction of the Profligate, engage the Attention, excite the Liberality, and manifeſt the Wiſdom, and Goodneſs and true Policy of the Benevolent, the Pious and Humane. Thus far

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* *The Marine Society, inſtituted* A. D. 1756, *and incorporated by Charter* A. D. 1772.

indeed are their Deſigns of Mercy highly worthy of our Approbation; highly worthy of our grateful Acknowledgements; highly worthy of our Countenance and Support.

But my ſecond Propoſition leads me to ſhew, that thoſe Inſtitutions are, above all others, deſerving of our Regard, which include within their Intention not only the Relief of bodily Miſery, but alſo the Improvement and Reformation of the Mind and Manners.

The foremoſt in this Rank ſtands that illuſtrious Nurſery of * Orphan-Citizens; an ancient Monument of Royal Munificence, and the Source of unſpeakable Advantages to every Generation from its firſt Foundation to the preſent Moment. As for this, and a neighbouring Society of more recent Date, eſtabliſhed, the one for the Prevention, and the other for the Reformation of Vice, we may truly affirm, without drawing any Compariſon betwixt them, that they are both very excellent in their Kinds; and have both proved, and I truſt will long continue to prove, inſtrumental to the Happineſs of their ſeveral Objects in the moſt important Reſpects. It cannot, however, be denied, that *Your* Taſk is as much more difficult than any other, as it is more arduous to overcome the Prevalence of evil Habits, than to withſtand their firſt Admiſſion. But, if there *be Joy* even *among the Angels* of God on Account *of one Sinner that repenteth*, ſome Portion of that Joy we do not unreaſonably appropriate to thoſe, who, by the Bleſſing of God, have been inſtrumental in reſtoring Numbers from

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* Chriſt's Hoſpital founded by K. Edward VI.

Shame to Credit, from Miſery to Comfort, from Profligateneſs to Decency, from Indigence to Competency, from Idleneſs and Sin, to uſeful and honeſt Induſtry.

For conſider, a little more particularly, what hath often been more forcibly repreſented to You than I am able to do; conſider, I ſay, the Circumſtances and Pretenſions of thoſe who ſolicit Your Favour and Protection: Had they any Signs of Virtue to recommend them; no Wonder their Diſtreſſes ſhould challenge Your Regard. Were their Miſeries the Effect of a Divine Viſitation; Humanity would forbid You to ſee them languiſh and die: But alas! they have no ſuch Plea, nor any Thing to urge in their Behalf, but extreme Neceſſity: Their Virtue is ſacrificed: Their Health is impaired by Sin: Their ſlender Subſtance is waſted by Extravagance: Their Glory is turned into Shame: Every Chriſtian Grace is fled; and every Female Ornament is departed and gone, before they repair to this Place of Refuge. Like a new-blown Flower, which the rude Blaſt, or ſome pernicious Tempeſt hath deſtroyed, e'er yet it had attained to its full Strength and Beauty, theſe pitiable Objects were ruined in their early Youth, before Age had ripened their Judgment, or Wiſdom had entered into their Souls. They were originally duped by falſe Profeſſions, or miſled by ſpecious Arts, or, perhaps, carried away by their own fooliſh and hurtful Luſts, to plunge themſelves into Ruin and Perdition. Thus miſerably fallen, where was the merciful Hand that ſhould raiſe them up? Diſcarded from domeſtic Friendſhip and Protection, who had Compaſſion enough to receive them? They had experienced the Treachery of one Sex, and were conſigned

to

to the mercileſs Abhorrence of the other: And thus they wandered, deſtitute and forſaken; pining with Anguiſh of Heart; pierced with the Stings of Diſappointment; bereft of Friends; chilled with Poverty; racked with Diſeaſe; without any Conſolation or Support from Religion; and (which is moſt ſhocking to a Chriſtian Ear, and a moſt horrible Reflection on a Chriſtian Country!) pleading in their Excuſe the *Neceſſity* of ſinning.*

In this forlorn Eſtate, the Inſtitution before us interpoſes its charitable Relief: It preſumes, and is not afraid, as far as its Abilities extend, to adopt the Language of Benevolence itſelf; ſaying, † *Come unto me, all ye that are weary and heavy laden* with the Burthen of your Sins, and I will give you *Reſt*. Accordingly, when, through the Grace of God, the Mind is awakened to a conſcious Senſe of its Guilt and Danger, and the wretched Sinner hath found that Kindneſs here, which every where elſe was denied her, the moſt probable Means are made uſe of, to produce in her a ſincere, a laſting, and a ſaving Repentance. The miſchievous Tendency of her paſt Miſconduct, as well to others as herſelf, is ſet before her, to confirm her Hatred of Sin; and the Bleſſings conſequent on true Penitence are enumerated; to give Life to her Hopes, and Stability to her Converſion. The Mercy of God in Christ Jesus is propoſed to her Faith; and ſhe is invited to lay hold on the

* The learned Reader will find I am indebted, for ſeveral Expreſſions in this Paſſage, to the very excellent Dr. Beattie; whoſe Deſcription of the ſad Effects of Intellectual, is ſtrictly applicable to the Miſeries of Corporeal, Proſtitution.

† Matt. xi. 28.

Promiſes

Promiſes of the Goſpel, for Pardon and eternal Happineſs. If ſhe is totally illiterate, as too many of them are found to be, ſhe is inſtructed in the firſt Rudiments of uſeful Learning: If ſhe is altogether ignorant of her Chriſtian Duty, as is generally the Caſe, ſhe is not ſuffered to continue in that State of Darkneſs, but is bleſſed with Information on heavenly Subjects, and admitted to the Knowledge of Him, who is * *the Way, the Truth, and the Life.* If ſhe has been habituated to a Life of Idleneſs, which is *often* the *Cauſe*, and almoſt *always* the *Effect* of Proſtitution, contrary Habits of Induſtry are recommended and inforced; and no Method is left untried, to render her in future as uſeful, as ſhe hath hitherto been peſtilential, to Society.

ALL this is conducted with as much Patience, and Tenderneſs and Delicacy, as the Nature of the Buſineſs will admit of; and in a Variety of happy Inſtances, Your well-directed Endeavours have been crowned with Succeſs. Thoſe Scenes of Tenderneſs which the † Parable ſo pathetically deſcribes, Your Eyes have often ſeen really exhibited, in the Return of the long-loſt Child to the Embraces of her Parents; whoſe *grey Hairs*, but for Your Kindneſs, had been *brought down* with Shame and *Sorrow to the Grave:* And many an Object of Your Clemency, who came hither loaded with Miſery and Reproach, hath, after a proper Seaſon of Probation, been diſmiſſed, with the affectionate Admonition of my Text, " *Go,* " *and Sin no more:* Rather bleſs the Hand which reſcued thee

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* John xiv. 6. † Luke xv.

" from Ruin; approve thyſelf, henceforth, a faithful Servant " of GOD, and fill ſome uſeful Station in the World, with " Credit to thyſelf, and Satisfaction to others."

THUS doth Your Regard for the eternal Salvation of their Souls, coïncide with Your general Concern for the temporal Happineſs of the Objects of Your Care: And no Wonder, that even ſuch as have hitherto been * *dead in Treſpaſſes and Sins*, ſhould be *quickened* to a Senſe of their Duty, by the perſuaſive Exhortations, which, by Your Direction, they here receive: For it is a far leſs difficult Matter to engage the Attention, when the Affections are previouſly conciliated by Kindneſs. Viewing their Change of Situation in its true Light, they are led to conſider, that Perſons, who have mercifully ſaved them from Perdition, otherwiſe inevitable, muſt needs be their Friends, in the beſt and largeſt Senſe of that Word: They are therefore prepoſſeſſed in Favour of whatever their Benefactors recommend; and cannot think their Precepts concerning Things *eternal* to be otherwiſe than good, whoſe Benefits towards them they hourly feel ſo eſſentially conducive to their *preſent* Welfare.

SUCH being the diſtinguiſhed Advantages of this humane Inſtitution, it may be difficult to account for certain Prejudices which have been entertained, to the no ſmall Detriment of ſo excellent a Species of Charity: The principal of which are founded on a Suppoſition, that it holds forth an Encouragement to Vice. Such an Objection, I will venture to ſay,

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* Eph. ii. 1.

is not only contrary to Truth and Matter of Fact, but may operate with equal Force againſt almoſt every Inſtitution whatſoever: Nay, it may be alledged even againſt the bleſſed Goſpel itſelf: For what doth this, but propoſe Pardon and eternal Life to every penitent and returning Sinner? But will any one preſume to infer, that it therefore encourages Men to ſin, that Grace and Mercy may abound? God forbid! Did ever the gratuitous Diſpenſation of Medicines induce any Man wantonly to ſacrifice his Health, and fooliſhly to trifle with the choiceſt Bleſſing of human Life? Did ever the Proſpect of eſcaping on a Wreck tempt any Man wilfully to caſt himſelf into the Sea, when he might otherwiſe be ſafely wafted to the Shore? Yet is it full as reaſonable to ſuppoſe either of theſe Caſes, as, that the Inſtitution before us ſhould tend to the Encouragement and Increaſe of Immorality. Alas! we do not ſit down, and eſtimate diſtant Conſequences, when we are tempted to Sin: If we did, we ſhould never ſin wilfully at all: We determine on the preſent Indulgence at all Events; the Effects we leave to ſome future Period; to that Hour of ſad Reflection, which may never, perhaps, be in our Power to improve.

The Number of thoſe who live and die immerſed in Guilt and Infamy, without once caſting a longing Eye towards this *Zoar*, this Place of Safety from the Storm, ſufficiently proves, that they do not enter on a vicious Courſe, with any Hope or Deſign of receiving the Benefits of this Charity. It does not therefore encourage any to be wicked; but it is ſo happy as to reſcue ſome that are already wicked from Deſperation. It recalls their wandering Steps into the Ways of

Truth

Truth and Peace: It directs them to the only Source of Conſolation, a ſtedfaſt Faith in the Merits of a crucified Saviour; and it requires them to give the ſureſt Evidence of the Sincerity of their Faith, by a Life of Holineſs, and Sobriety, and Perſeverance in Well-doing. No ſooner have they reſolved to quit the City of Deſtruction, than this Inſtitution, with an *Angel*'s Charity * *takes them by the Hand*; wiſhing to remove them beyond the Reach of Divine Indignation: And, having thus reſcued them, with an *Angel*'s Prudence alſo, it admoniſhes them *not to look back*, except with an Eye of Sorrow and Contrition: but to look forward with an humble Hope, and ſtedfaſtly to walk in the Way which leadeth to eternal Life.

FROM what hath been ſaid, it appears, that this truly laudable Eſtabliſhment addreſſes itſelf to the Neceſſities of the moſt wretched of our Fellow-Creatures, and is equally regardful of their temporal and eternal Intereſts: They have indeed one Circumſtance in their Favour, which merits Your Attention; namely, that their very Application to You ſuppoſes them not altogether hardened in their Sins: In this Caſe, taking the Conduct of the Father of Mercies for Your Rule and Your Example, You † *break not the bruiſed Reed*, You *quench not the ſmoking Flax*: This Society encourages the firſt Beginnings of Repentance, and does all it can to improve them into ſettled Habits of Grace and Obedience. It holds forth ‡ *the Promiſe of the Life that now is, as well as of that*

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* Gen. xix. 16. † Iſaiah xlii. 3. ‡ 1 Tim. iv. 8.

which

which is to come. What indeed, we may ſafely aſk, could be done, which it doth not chearfully undertake, for the Recovery of ſuch, as implore its Mercy and Protection? If after all, as in many Caſes it will happen, *wild Grapes* are produced, when better Fruit might with Reaſon be expected, ſhall we withhold the Credit which is due to it, becauſe it hath not done every Thing it *wiſhed* to do; and becauſe it hath not done even more, than, in the preſent Conſtitution of Things, was *poſſible* to be done? Rather let us rejoice in the Succeſs with which Ye have been bleſſed; let us thankfully accept Your Endeavours; let us generouſly promote Your Deſigns; and earneſtly recommend Your Zeal to the Imitation of others.

As our Minds cannot but approve, ſo let our Liberality proclaim our Approbation of Your Labour of Love, whereby ſo many have been reſcued from Deſtruction, as *Brands plucked out of the Fire.* Small as the Proportion is of thoſe, who apply for the Benefits here held forth to them, compared with the Numbers who deſpiſe thoſe Benefits, it is too often under the ſad Neceſſity of rejecting the Prayers of the poor Deſtitute, for Want of thoſe Supplies, which, I flatter myſelf, we are now aſſembled to contribute: Be pleaſed to recollect, that as the Candidates for Your Bounty addreſs You in the Character of the *Diſciples of Chriſt*, inaſmuch as they appear before You in that of *Penitents*, You have the Promiſe of a ſure *Reward*, for even the ſmalleſt Inſtance of Beneficence towards them:

And if a * *Cup of cold Water only*, diſpenſed to ſuch an one ſhall be graciouſly accepted, what may not a generous and diffuſive Charity preſume to hope for at His Hands, who declares *Himſelf* intereſted in every Act of Mercy towards the leaſt of his ſuffering Brethren?

Of You ſhall it be ſaid, and to Your eternal Advantage may it be recorded before the Angels of Heaven, by each of theſe grateful Advocates in your Behalf! "I was an hungred, "Lord, and they gave me Meat: I was thirſty, and they "gave me Drink: I was a Stranger, and they took me in: "I was naked, and they cloathed me: I was ſick, and "they miniſtered unto me: Yea, Lord, I hungred and "thirſted after Righteouſneſs, and by theſe was I refreſhed: "I was a Stranger to the Truths of Religion, and by theſe "was I introduced to the Knowledge of God and of my "Duty: I was naked and deſpoiled of every Ornament of "Grace; and by theſe was I prepared to appear in the Wed-"ding-Garment required in the Goſpel; arrayed in the Robes "of Penitence and Humility; and encouraged to look up to "Thee for that Pardon and Acceptance, which the Saviour "of the World hath purchaſed for them and me."

Nevertheless, while with Gratitude we acknowledge the Goodneſs of God, and the Benevolence of Man, in the Succeſs of the Inſtitution before us, we cannot but lament, that ever it became neceſſary, that ſuch an Inſtitution ſhould

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* Matt. x. 42.

exiſt.

exiſt. We cannot but lament, that ever the Precepts of the Goſpel of CHRIST ſhould have ſo far loſt their Weight, as that the Crime which gave Birth to this Society, and which is daily introducing ſuch a Complication of Evils into the World, ſhould be conſidered as a venial Tranſgreſſion; and ſo frequently gilded over with the ſpecious Appellation of Gayety, and Gallantry, and Pleaſure. For the *Truth* of this Deſcription of a Life of Sin, I dare venture to refer You to theſe *Daughters of Pleaſure*, falſly ſo called, who have drunk, even to the very Dregs, of the bewitching Cup. *They* will tell You, * *what Fruit they had then in thoſe Things, whereof they are now aſhamed.* *They* will tell You, that Innocence and Happineſs are inſeparable; that Vice and Folly are ſynonymous Terms: That what paſſes before the Eye of the tranſient Obſerver for Gayety and Pleaſure, is nothing better than a momentary Intoxication, to be ſucceeded, in the Hour of Reflection, by an Extremity of Bitterneſs and Remorſe: *They* will tell You, that only the *Ways* of Religion *are Ways of* † *Pleaſantneſs*, and that in *her Paths* alone is *Peace: They* will inform You, from their own too ſad Experience, that the Betrayers of Innocence, the Encouragers of Guilt, the Votaries of Senſuality, the Slaves of Paſſion, are among the wretchedeſt of the human Species: *They* will not ſcruple to acknowledge, that while they continued in their Sins, they were equally the Enemies of GOD and Religion, of Virtue, Regularity and Peace: *They* know too well, that the Prevalence of ſinful De-

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* Rom. vi. 21.

† Prov. iii. 17.

ſires

fires defiles the Purity, debaſes the Dignity, diſturbs the Repoſe, enſlaves the Freedom, and deſtroys the very Life of the Soul.

LET us condeſcend to be inſtructed by their Experience; And let us *follow after* that *Holineſs*, which, though not the *meritorious* Cauſe of our Salvation, is an indiſpenſable Qualification for it: And let this affectionate Exhortation be written, as with the Point of a Diamond, on our Hearts: * *Dearly-beloved, I beſeech You, as Strangers and Pilgrims, abſtain from fleſhly Luſts, which war againſt the Soul: For* † *Ye are not Your own, but are bought with a Price*; the ineſtimable Purchaſe of the Blood of CHRIST: *Therefore glorify GOD, in Your Body and in Your Spirit, which are GOD's.*

TO Whom, FATHER, SON and HOLY GHOST, be Glory, and Honour and Praiſe, World without End. *Amen.*

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* 1 Pet. ii. 11. † 1 Cor. vi. 20.

FINIS.

GENERAL STATE
OF THE
MAGDALEN-HOSPITAL,
IN
ST. GEORGE'S FIELDS,
FOR THE
RECEPTION of PENITENT PROSTITUTES,
INSTITUTED 1758.

(Incorporated by Act of Parliament, 9 King GEORGE III.)

Published by Order of the GENERAL COURT, 30th *April*, 1777.

Receipts and *Diſburſements.*

	£.	s.	d.	£.	s.	d.
Total Receipts from the Commencement 10th *Aug.* 1758, to *April* 12, 1759	6310	15	2			
Diſburſements from Ditto to *April* 25, 1759,	2750	9	2			
Balance of that Year's Account				3560	6	0
Receipts including the Balance of the laſt Year, from *April* 12, 1759, to *April* 2, 1760	6519	3	3			
Diſburſements from *April* 6, 1759, to *March* 25, 1760	3118	4	3			
Balance of that Year's Account				3400	19	0
Receipts including the Balance of the laſt Year, from *April* 2, 1760, to *March* 2, 1761, incluſive	5381	12	7			
Diſburſements from Ditto to Ditto	4325	14	9			
Balance of that Year's Accounts				1055	17	10
Receipts including the Balance of laſt Year, from *March* 2, 1761, to *Dec.* 31, 1761	3806	13	7			
Diſburſements from Ditto to Ditto	2617	13	6			
Balance of that Year's Account				1189	0	1
Receipts including the Balance of laſt Year, from *Dec.* 31, 1761, to *Dec.* 31, 1762	4495	9	0			
Diſburſements from Ditto to Ditto	3160	3	2			
Balance of that Year's Account				1335	5	10
Receipts including the Balance of laſt Year, from *Dec.* 31, 1762, to *Dec.* 31, 1763	4810	6	8			
Diſburſements from Ditto to Ditto	2602	7	2			
Balance of that Year's Account				2207	19	6
Receipts including the Balance of laſt Year, from *Dec.* 31, 1763, to *Dec.* 31, 1764	5407	5	7			
Diſburſements from Ditto to Ditto	3316	9	6			
Balance of that Year's Account				2090	16	1
Receipts including the Balance of laſt Year, from *Dec.* 31, 1764, to *Dec.* 31, 1765	5265	18	5			
Diſburſements from ditto to ditto	3173	2	10			
Balance of that Year's Account				2092	15	7
Receipts including the Balance of laſt Year, from *Dec.* 31, 1765, to *Dec.* 31, 1766	4703	0	4			
Diſburſements from Ditto to Ditto	3327	2	6½			
Balance of that Year's Account				1375	17	9½

Receipts

	£.	s.	d.	£.	s.	d.
Receipts including the Balance of last Year, from *Dec.* 31, 1766, to *Dec.* 31, 1767	4865	13	11¼			
Disbursements from Ditto to Ditto	2938	8	8½			
Balance of that Year's Account				1927	5	2¾
Receipts including the Balance of last Year, from *Dec.* 31, 1767, to *Dec.* 31, 1768	6149	10	9½			
Disbursements from Ditto to Ditto	2474	5	9			
Balance of that Year's Account				3675	5	0
Receipts including the Balance of last Year, from *Dec.* 31, 1768, to *Dec.* 31, 1769	6683	2	11½			
Disbursements from Ditto to Ditto	2935	19	8¼			
Balance of that Year's Account				3747	3	3¼
Receipts including the Balance of the last Year, from *Dec.* 31, 1769, to *Dec.* 31, 1770	7834	11	1½			
Disbursements from Ditto to Ditto	2685	9	2			
Balance of that Year's Account				5149	1	11½
Receipts including the Balance of last Year, from *Dec.* 31, 1770, to *Dec.* 31, 1771	7318	8	10½			
Disbursements from Ditto to Ditto	2675	12	0			
Balance of that Year's Account				4642	16	10½
Receipts including the Balance of last Year, from *Dec.* 31, 1771, to *Dec.* 31, 1772	9416	14	6¼			
Disbursements from Ditto to Ditto	3207	18	3½			
Balance of that Year's Account				6208	16	3¾
Receipts including the Balance of last Year, from *Dec.* 31, 1772, to *Dec.* 31, 1773	10846	14	0			
Disbursements from Ditto to Ditto	4558	16	0			
Balance				6287	18	0
Advanced out of the General Fund for the New Building, the Subscription being deficient				2691	19	2½
Reduced Balance				3595	18	9½
Receipts including the Balance of last Year, from *Dec.* 31, 1773, to *Dec.* 31, 1774	9075	3	4			
Disbursements from Ditto, including 962*l.* 19*s.* 10*d.* paid the Builder	5149	12	7			
Balance of that Year's Account				3925	10	9
Receipts including the Balance of last Year, from *Dec.* 31, 1774, to *Dec.* 31, 1775	6756	2	3			
Disbursements from Ditto to Ditto	3595	16	0			
Balance				3160	6	1
Paid the Surveyor for the New Hospital out of the General Fund				162	8	0
Reduced Balance				2997	18	1
Total Receipts from the Commencement of the Charity, to *Dec.* 31, 1776,	72857	8	4½			
Disbursements from Ditto to Ditto	70758	1	0½			
Balance				2099	7	4
Advanced out of the General Fund to the Person who has taken the old Premises in *Goodman's Fields*				70	0	0
Reduced Ballance				2029	7	4

Receipts from the 31*st* December, 1775, *to the* 31*st* December, 1776.

				£.	s.	d.
Balance of last Year				2997	18	1
Collected at the Chapel at the Anniversary				70	13	3
Ditto at Dinner				127	5	0
General Benefactions				420	6	6
Legacies				195	15	0
Annual Benefactions				746	0	0
Profits on Mr. *Ward*'s Medicines				10	3	0
Collection at the Chapel				639	7	6
Dividends on Stock and Mercers Bonds				137	19	0
Work done by the Women				124	8	2½
Bill received from *Bombay*				70	14	0
				5540	9	6½

Diſburſements as aforeſaid, from Ditto to Ditto.	£.	s.	d.	£.	s.	d.
Additions to the new Hoſpital ſince the building -	114	4	0			
Cloathing for the Women in the Houſe, and others admitted -	556	19	5			
Ditto for 88 Women diſcharged to Service or Friends -	208	7	6			
Paid 11 Women who had remained in their Places one Year -	11	11	0			
Furniture - - - - -	44	4	6			
Apothecary Bills for Medicines by Agreement - -	60	0	0			
Stationary, Printing, and Advertiſing - -	120	2	0			
Rent of the Old Houſe and Salaries, including Twenty Guineas as a Gratuity to the Matron for the Uſe of her Furniture -	671	8	0			
Houſekeeping and other Houſe Expences - - -	1637	14	9½			
Loſt by bad Silver collected at the Chapel - -	16	11	0			
				3441	2	2½
Balance				2099	7	4
Paid to the Perſon who has taken the Old Premiſes in Goodman's Fields -				70	0	0
Reduced Balance				2029	7	4

Not included in the General Account, there is the Property of the Hoſpital, *viz.*

The Value of *Omichund*'s Legacy, which produces at a Medium 150£. *per ann.* eſtimated at - - - - -				3000	0	0
Three Years Intereſt now due — — — —				460	0	0
6896 Rupees at *Bombay*, eſtimated at — — —				862	0	0
				4322	0	0
				6323	14	10

N. B. Beſides the above, the Charity have the Reverſion of many conſiderable Legacies.

Admiſſions and Diſcharges from the 10th *Auguſt*, 1758, the opening of the Houſe, to 25th *December*, 1776.

Admitted - - - - - -	1725					
Reconciled to, and received by their Friends, or placed in Services in reputable Families, and to Trades - -	1031	Allowed	2819	9	10	
To 119 who have continued in their firſt Places above one Year, one Guinea each			124	19	0	
Proved Lunatic, and afflicted with incurable Fits - -	44					
Died - - - - - -	44		2944	8	10	
Uneaſy under Reſtraint, and at their own Deſire -	211					
Never returned from Hoſpitals, to which they were ſent to be cured	52					
For Faults and Irregularities - - -	262					
In the Houſe - - - -	91					

One Hundred and Nine Women who have been diſcharged the Houſe are ſince married; many who were diſmiſſed from Uneaſineſs under Reſtraint, or by their own Deſire, and for ſmall Faults, have rather than return to their former evil Courſe of Life, gone into induſtrious and honeſt Employments and Services, and live with Reputation.

And beſides the Women admitted in the Houſe, many have been relieved, cured of the foul Diſeaſe, and by the Interpoſition of the Committee, reſtored to the Favour of their Parents or Friends, and enabled to get an honeſt Livelihood.

CONDITIONS

TWENTY Guineas is a Qualification for a Governor for Life.

An Annual Subſcription of Five Guineas is a Qualification for a Governor for one Year; which Subſcription, when it amounts to Twenty-five Guineas, is a Qualification for a Governor for Life.

Thoſe who are willing to contribute to the benevolent Purpoſe of this Charity, are requeſted to ſend their Subſcription to NATHANIEL CASTLETON, Eſq; one of the *Vice-Preſidents*; to the *Treaſurer*, MICHAEL JAMES, Eſq; in *Heydon Square*, *Minories*; or to the following Bankers; Meſſrs. *Hankey* and Co. *Fenchurch Street*; Sir *Charles Aſgill*, *Nightingale* and *Wickenden*; Meſſrs. *Braſſey*, *Lee*, and Son; Meſſrs. *Brown*, *Ayton*, and *Colliſon*; Meſſrs. *Martin*, *Stone*, and *Blackwell*; Meſſrs. *Boldero*, *Kendall*, and *Adey*, in *Lombard Street*; Meſſrs. *Fuller* and Co. in *Co nhill*; Meſſrs. *Dorrien*, *Rucker*, and *Carleton*, in *Finch Lane*; Meſſrs. *Hoares*, Meſſrs. *Goſling*, *Clive*, and *Goſling*, and Meſſrs. *Child* and Co. in *Fleet Street*; Meſſrs. *Drummond* and Co. at *Charing-Croſs*; Meſſrs. *Backwell* and *Croſt*, in *Pall-Mall*; or Mr. *Winterbottom*, the Secretary, in *Threadneedle Street*; or to the Steward at the Hoſpital in *St. George's Fields*.

To

To such as are inclined to become Benefactors by their last Will, the following Form of a Legacy is recommended: "I give and bequeath unto the *President, Vice-Presidents, Treasurer, and Governors of the Magdalen Hospital, for the Reception of Penitent Prostitutes, in St. George's Fields, in the County of Surrey*; the Sum of which I desire may be paid out of my personal Estate."

N. B. Devises of Land, or Money issuing out of it, or to be laid out in Land, are void.

PATRONESS, Her Most Gracious MAJESTY QUEEN CHARLOTTE.

The PRESIDENT, the Right Hon. FRANCIS, EARL of HERTFORD, &c. &c. &c.

VICE-PRESIDENTS.

The Right Hon. ROBERT Lord ROMNEY,
The Right Hon. HUGH Earl PERCY,
ROBERT DINGLEY, Esq.
RICHARD BECHER, Esq.
NATHANIEL CASTLETON, Esq.
JOHN BARKER, Esq.

TREASURER, MICHAEL JAMES, Esq.

COMMITTEE.

Right Hon. Earl of SHIPBROOK,
Hon. HENRY HOBART
Sir JAMES COCKBURN, Bart.
Sir THOMAS TANCRED, Bart.
Sir TIMOTHY WALDO, Knt.
ISAAC AKERMAN, Esq.
SAMUEL ATHAWES, Esq.
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THOMAS BODDAM, Esq.
HENRY BOLDERO, Esq.
GEORGE BRISTOW, Esq.
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JOHN DICKENSON, Esq.
JOHN DORRIEN, Esq.
AMBROSE GODFREY, Esq.
JONAS HANWAY, Esq.
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WILLIAM JACOMB, Esq.
THOMAS JACOMB, Esq.
JOHN LEVY, Esq.
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PHILIP MILLOWAY, Esq.
THOMAS MISENOR, Esq.
THOMAS NASH, Esq.
NATH. NEWNHAM, Esq. Ald.
JOHN ANTONY RUCKER, Esq.
JAMES VERE, Esq.
JOSEPH WELLS, Esq.

SECRETARY, Abraham Winterbottom.
PHYSICIAN, Dr. William Saunders.
SURGEONS, Mr. William Blizard, Mr. John Andree.
APOTHECARIES, Mr. Andrew Johnson, Mr. John Harris.

A Book, containing the Rules of this Charity, may be had Gratis, by any Person sending their Names in Writing to the Secretary, at his House in *Threadneedle-Street, London*; or to the Steward, at the Hospital.

The Committee for transacting the Business of the Charity meet at the Hospital from the beginning of the Month of *April* to the end of the Month of *September*, every *Thursday* at *Five* o'Clock in the *Afternoon*, and from the beginning of the Month of *October* to the end of the Month of *March*, at *Eleven* o'Clock in the *Forenoon*.

N. B. The *first Thursday (ONLY)* in every Month is for the Admission of Penitents. The Women applying to be admitted are furnished with a Petition Gratis, and are received, if found proper, by the Committee, without any Recommendation.

At the ANNUAL GENERAL COURT,

RESOLVED, *April* 28, 1773.

THAT every Governor for Life, and Subscriber of Five Guineas per Annum, during the Continuance of such Subscription, be at Liberty to come to the Chapel every Sunday Morning and Evening, and bring three Persons; and that every such Governor and Subscriber as aforesaid, may have a Ticket for Admission of four Persons, for every Sunday Morning and Evening, by sending to the Secretary at his House, No 32, Threadneedle-Street, or to the Steward at the Hospital, a Note in Writing, signed by such Governor or Subscriber. And, That such Governor or Subscriber do also indorse his Name on the Ticket.